Khuda Bakhsh Annual Lectures, 1970

Khuda Bakhsh Annual Lectures are delivered every year by some eminent scholar of Persian, Arabic or Islamic Studies. After the Inaugural Lecture of the series by Prof. A. A. A. Fyzee, in 1969, the second lecture was delivered in 1970 by **Dr. Muhammad Zubayr Siddiqi**.

Dr Muhammad Zubayr Siddiqi (d. 1976), took his early education at Patna and Rampur (U.P.). After Matriculation from Calcutta University in 1914, he did his B. A. & M. A. (Persian) from Patna University; and got his Ph. D. from Cambridge in 1925. Appointed as Lecturer of Arabic in Lucknow University in 1926, he joined Calcutta University in 1929 as lecturer in Arabic and Persian Literature, became head of the Deptt. of Islamic Culture in 1940 and retired in 1962.

His work include :

(1) A critical edition of the *Firdausu'l-Hikmah*, by Ali b. Rabban al-Tabari; (Berlin, 1928), (2) A critical edition of the Tarikh Nama-i-Herat, by Syed b. Muhammad b. Ya'qub al-Harawi (Calcutta, 1944), and (3) al-Siyru'l-Hathith (Hyderabad, 1948), (4) Studies in Arabic and Persian Medical Literature (Calcutta, 1959), (5) Hadith Literature : Its Origin, Development, Special Feature and Criticism (Calcutta, 1961), and, (6) Social position of women through the Ages (Calcutta, 1971).

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Islamic Studies

Khuda Bakhsh Annual Lectures—2

ISLAMIC STUDIES

by

Dr. M. Zubayr Siddiqi

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1986

I

It is an interesting cultural phenomenon of great importance that the ignorant people of Arabia became the saviours of science and wisdom, and not only cultivated and preserved partly by themselves and partly through other peoples, but also made considerable additions to its various branches, spread it in the East and the West and kept up its glory and grandeur for more than a millennium.

The Arabs of the 6th century A.D. were generally an ignorant lot and were quarreling and fighting among themselves. One of their distinguished poets, Tarafa, lost his life because he did not know how to read. Another of them could save his life by getting a letter read by one of his friends. Another distinguished Arab poet who knew how to read and write, wanted to keep his knowledge secret, because it was considered by the Arabs to be a defect. Their language did not have any word for the writing materials. They borrowed the words for them like Qalam, Qirtas, Kaghaz and Hibr from other languages.

But within two or three centuries they developed calligraphy into a veritable art, and invented several styles of it. Not only their men but also their women excelled in it. They used it not merely for the purpose of writing but also for decorating architectural monuments. They borrowed the art of paper-making from the Chinese and established its factories in several places in the East as well as in the West, like Khurasan, Baghdad, Cairo, Cordava etc. From some of these places, paper was exported to certain parts of Europe also.

The advent of Islam revolutionised the character of the Arabs and developed among the contemporary Arabs great love for

knowledge. The Qur'an, their sacred book, laid stress on the acquisition of knowledge. It said : "Are those who know and those who do not know, alike"—(xxxix, 9). It recommended that people should write down their contract (ii, 282). The prophet of Islam asked some of his associates, including some women, to learn the art of writing. He released such of the captives of the battle of Badr as taught the art of writing to ten Muslim boys.

As a matter of fact, under the guidance of Islam the Arabs as well as the non-Arab Muslims cultivated, encouraged and helped the scholars of different nationalities professing different religions, to cultivate and work for the advancement of the different branches of knowledge in which they were interested. The Jews, the Christians the Zoroastrians, the Greeks and the Indians, all were brought together in the courts of the Umayyads and the Abbassids and their governors, as well as in those of the Muslim rulers of the conquered countries. Everywhere they were supplied with all facilities to continue to serve the science of their choice.

The interest of the Arabs as well as of the non-Arab Muslims, was at first confined to the learning of the Qur'an and the Hadith i.e the Traditions of the Prophet of Islam. The very word "Ilm" (knowledge) was used by them to indicate these subjects only. Their cultural activities also were confined to the learning of the Traditions of the Prophet of Islam from all the available sources and in writing them down in the form of books and treatises.

It is therefore that the term 'Islamic Studies' has been used by some scholars to indicate the religious sciences of Islam only like the Qur'an, the Traditions of Islam, Islamic law, Jurisprudence etc. This narrow interpretation of the term "Islamic Studies" spread so widely that some Muslims held that the study of any science other than the Islamic religious subjects, is irreligious. But this is entirly wrong. As a matter of fact, every branch of knowledge which originated with Islam, or was developed under its protection, in any period, is included in the connotation of the term "Islamic Studies". I am personally of the opinion that just as the study of every thing created by God has been recommended by the Qur'an, so every branch of knowledge which is created and developed by the intellect of men, and which helps in the uplift of the human society and its members is included in the scope of Islamic Studies.

The Hadith or the Traditions of the prophet of Islam, however, received a very keen attention of the Muslims since his life time. Some of them put down some of the Traditions during the very life time of the Prophet These treatises are known as *Sahifas*. Several of them are mentioned by some of the Traditionists and also by Goldziher among the modern Orientalists.

After the death of the Prophet, Muslims showed extraordinary activities in learning and in collecting them from their custodians who had settled down in the various parts of the far-flung Islamic empire.

They went from place to place in the different countries, met those who knew even a single tradition of one single sentence, learnt it from him and put it in black and white. Thus developed a movement, known in the history of the Traditions as "Talabul'l-Hadith" or search for the Traditions. Several of the Companions undertook long journeys in order to learn one single Tradition from him who had learnt it from the Prophet directly. Their examples were followed by those who came after them, some of whom boasted that they travelled round the world for the sake of knowledge. From the middle of the 2nd century after the Hijra, it became customary among seekers of the Hadith to undertake long journey in order to gather the knowledge of the Traditions. "From one end of the Muslim world, to the other, from Andalusia to central Asia", says Goldziher, "wandered the arduous indefatigable seekers of Hadith and gathered Traditions from every place in order to relate them to their listeners The humble title of *al-Rahhal* (the great traveller) or *al-Jawwal* (the great wanderer) is seldom used for them in any other sense than what is generally understood by them. The title *Tawwafu'l-Aqalim* (the wanderer round the world) is no hyperbolical designation for the travellers among whom there were some who could boast to have travelled four times throughout the East and the West". "They travelled throughout these countries" adds the learned Orientalist, "not for the sake of seeing and gaining experience, but in order to meet the Traditionists at these places,to hear Traditions from them and to profit by each of them, just like the bird that sits on a tree in order to pick its leaves"[1].

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1. Moh. Studies vol. II p. 177.

The extensive development of Hadith-literature led the Arabs to create and develop the special branch of literature which is known as *Atraf ul-Hadith* and consists of the indices of several of the Hadith works some of which extend to more than a dozen of volumes.

Indexing is considered to be a modern art. The earliest index of a book in a European language consisted of the concordance of the Bible. It was compiled by Anthony of Padua (1195-1231). The first authentic concordance of it was prepared by cardinal Hugh (1263) who is said to have employed 500 brother Monks to assist him in its compilation. But the first complete concordance of the Bible was prepared by Alexander Cruden (1737) and his example was followed by other contemporary indexers. Thus in Europe the indexing of books was begun in the 13th century[1], and it was made a necessary part of every book in the 19th century.

But the Arabs began the indexing of the Hadith works about the end of the 9th century and continued it up to the end of 19th century. They were the earliest people to prepare the indices and the concordances of voluminous manuscripts of the collection of the Traditions. These works are technically known as *Atraf ul-Hadith.*

They consist of short extracts, or the description of the titles of the Traditions included in one or more collections of them, and give references to the books, chapters and parts of the book or books in which the complete text of the Tradition are found. The extracts are generally arranged in alphabetical order of the names of their earliest reporters which are arranged in different chapters according to their different categories. They do not attach any importance to the expressions used in the Traditions, nor to their subject matters.

Some of the *Atraf* works relate to the two "Genuines" of al-Bukhari and Muslim ; some of them relate to the four *Sunan* works ; some of them relate to all the Six Cononical collections, and one of them relate to certain parts of the two Genuines and their four important commentaries, which consist of more than thirty large volumes.

These works serve as the indices of the various versions of the

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1. *Manual of practical Indexing*, A. L. Clarke, p. 20 ; *Index* and Indexing by Collison Robert 1959, p. 17.

Traditions narrated by their earliest reporters, and of their different *Isnads*.

The earliest of the *Atraf* works relating to the two "Genuines" were compiled about the end of the 3rd/9th century by Abu Muhammad Khalaf b. Muhammad of Wasit. (d. 401/1011) and Abu Masud Ibrahim b. Muhammad of Damascus (d. 401/1010) independently of each other[1].

After them several competent Traditionist compiled many *Atraf* works. An important one among them is the *Tuhfatul-Ashraf bi Ma'rifa-til-Atraf*, by Abul-Hajjaj Yusuf b. Abdul-Rahman of Mizza, a village near Damascus. It consisted of the *Atraf* of the six cononical collections and of those of other small collections of the Traditions.

He was one of the most celebrated Traditionists of his time. All his contemporaries including his teachers, acknowledged his excellence in the Traditions. He had wide knowledge of their narrators, as it is shown by his book "*Tahdhibul-Kamal*[2]."

After having got the Qur'an by heart and learnt Arabic grammer and literature, he began the study of Hadith in 674/1275, acquirad its mastery as well as that of the various branches of Islamic Sciences, from one thousand of their masters, delivered lectures on them for fifty years and held the post of the professor in the Ashrafiyya College for twenty three years. Many celebrated doctors of Islamic sciences, like Al-Dhahabi and Ibn Taymiyya were among his students. He composed several books. But he had special interest in the *Atraf ul-Hadith*. He devoted to it a large part of his life and time. He studied all the previous works on the subject and, after twenty three years of labour, produced the *Tuhfatul-Ashraf*. In it he has prepared the *Atraf* of 1959 Traditions including the repeated ones, which are found in eleven Hadith-works the names of which he has mentioned in the introduction. He corrected the mistakes of his predecessors and added the results of his own study to their works. He has always made his own additions distinct, by adding a letter before them[3].

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1. *Tarikhu-Baghdad* Vol. VIII, pp. 334-5 ; *Tariku Dimashq* vol. 1, p. 262 ; *Tuhfatul-Ashraf*, by al Mizzi vol. I. p. 4,
2. *Al-Tabaqatu'l-Kubra* vol. VI, pp. 351.4
3. *Tuhfatul-Ashraf*. vol. I, pp. 3.4

But this book also, like the previous works on the subject, suffered from the mistakes of ommission as well as of commission. Some of them were realised by the author himself who wrote a supplement to it, in which he corrected his mistakes. But several other mistakes also were noted by some later Traditionists like al-Mughlatai (683-762/1292-1361) Ibn Kathir (d. 774/1373) and others. Ibn Hajar al-'Asqalani collected all these errors and their corrections, added to them many more by his own researches, and published them with the title *Al-Nukat uz Ziraf 'ala'l-Atraf.*

The book of Al-Mizzi, however, in spite of its defects, was considered to be the best and most useful index of Hadith literature, for several centuries. Ibn Hajar himself described it as one of the most important works on the science of Traditions and that it was used in the West as well as in the East[1].

But the largest of the *Atraf* works was compiled by Abul Fadl Muhammad b. 'Ali al-'Asqalani, generally known as Ibn Hajar. (773-852/1372-1449). He was born in Egypt, got the Qur'an by heart at the age of nine years, acquired excellence in Arabic literature and the Islamic sciences at an early age, delivered lectures on them for more than 40 years and also worked as a judge in Egypt for 20 years. He was liked and respected by all classes of people. He produced more than 140 books and treatises. Some of them consisted of several volumes. Three of his books consisted of the indices of such of the Hadith-works as were not indexed before him.

There were prepared several other indices of Hadith-works after the above-mentioned ones. The general method adopted by their compilers have been already described.

But this method itself had several defects which were noticed by 'Abdul-Ghani al-Nabulusi (1150-1143/1641-1730). He, therefore, introduced certain changes in it. There are also certain other *Atraf* works in which the extracts from the Traditions are arranged in alphabatical order and the names of the narrators are mentioned only incidentally.

1. al-Nukatuz-Ziraf vol. I pp. 4-6

This method has been followed by the indexer of the verbal Traditions contained in the *Genuines* of al-Bukhari and Muslim, Muhammad Sharif b. Mustafa al-Tuqadi, a Traditionist belonging to modern Turkey, who completed his concordances in 1312 A.H. They were printed at Constantinople in 1313. His concordance of the Traditions contained in al-Bukhari's *Genuine* give the references to their commentaries by al-Qastalani, al-Asqalani and al-Ayni also. His concordance of the *Genuine* of Muslim give references to its commentaries by al-Nawawi also. Thus the preparation of these two concordances involved the study of more than thirty large volumes.

This short account of the indices and concordances of Hadith-works, shows that the Arabs were the earliest people to prepare the indices of large books extending to several volumes on the basis of their manuscripts. But books on other subjects were never indexed by them till the begining of the 20th century, whereas the European writers made the scientific index of every book a necessary part of it, before the beginning of the present century.

An important and vast branch of Arabic literature which was originated and highly developed by the Arabs, independently of any foreign influence, consisted of biographies. It originated with the biography of the Prophet of Islam. The earliest scholars who collected material for it, according to Horowitz, lived before the beginning of the 2nd century of the Hijri era[1]. Some fragments of some of them are preserved in the library of Heidelberg in Germany. The necessity of the critical study of the Isnads in Traditions however led to the compilation of the collected biographies of their narrators, containing their short biography, a critical estimate of their characters as well as their chronology. According to Otto Loth, such works were in common use among the Traditionists in the second century[2]. According to Horowitz, the earliest work of this type was composed about the middle of the second century[3].

The biographical dictionaries of the narrators of Traditions, being begun in the middle of the second century, were continued

1. *Islamic Culture*, Vol. I, pp. 550-558.
2. Z.D.M G. xxiii, p. 600.
3. *Der Islam* vol. VIII, p 42,

with unabated vigour, till the last century. Their magnitude may be estimated from the fact that al-Bukhari's Tarikh contained the short biographies of more than 40000 Traditionists. And the *Tarikhu Dimashq* of Ibn 'Asakir, which contains the biographical notices of such Traditionists only as either lived in Damascus or visited it, extends to 80 large volumes, all of which are preserved in the Zahiriya Library and are being edited by Salahuddin al-Munajjid.

Ibn 'Asakir was born in a literary family and learnt the Quran by heart at an early age. He at first studied with his father and other eminent scholars in Damascus, travelled very widely in persuit of learning. sat at the feet of more that 1300 teachers of whom more than 80 were women. Finally he settled down at Damascus and devoted his life to the service of Traditions and the connected subjects.

The development of the biographical dictionaries of the Traditionists created similar interest among the devotees to other subjects also. Therefore, there were composed in Arabic. the biographical dictionaries of poets, of grammarians, of physicians, of saints, of jurists, and judges, of calligraphers, of lovers, of misers, of idiots and other classes of peoples. It has been, therefore, remarked that "the glory of Mohammadan literature is its literary biography". Margoliouth writes that the biographical literature of the Arabs is exceedingly rich.

The study of the Quran and the Hadith led to the origin of Arabic linguistics and lexicography also, just as it led to the origin and development of many other branches of Arabic literature. As a matter of fact, the interest in linguistics among most of the nations arose and developed out of their study of their religious or semi-religious literature.

Among the Chinese, the origin and early development of the linguistics was very largely due to the study of the Buddhist and Taoist texts. Their earliest extant dictionary was composed by Hsu Shen, in order to explain the expressions found in the important canonical treatises.[1] Among the Hindus, the keen interest in

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1, John A. Haywood, Arabic Lexicography, Leiden, 1960, p. 6.

grammer and vocabulary arose out of the study of Vedic literature. Among the Greeks, it was the study of the ancient epics which had quasi-religious importance, that led to the origin of linguistic studies[1]. Similarly, among the Arabs, it was the study of the Qur'an and the Hadith which led to the origin and early development of linguistic studies.

The earliest treatise on Arabic grammar by 'Ali, the fourth Caliph, or by his disciple Abu'l-Aswad al-Du'ali (d. 69/688), was composed in order to keep up the purity of the Qur'an and of the Arabic language. The personality and character of Abu'l-Aswad, as well as the circumstances which led him to the composition of the book, have been discussed by Haywood in detail[2]. As a matter of fact, the period in which the treatise is said to have been composed was the most suitable for such a work. The treatise was seen by Ibnu'l-Nadim[3], Ibn al-Zubaydi, (d. 379/989), al-Qifti[4] (d. 646/1248) and Ibn Khallikan[5].

About a century after the composition of the earliest treatise on Arabic grammar, al-Khalil b. Ahmad (d circa 170/786) wrote the Kitab al-'Ain, the earliest book on Arabic lexicography. Being an extremely religious and godly man, brought up and educated at Basra, an important centre of Islamic learning, and being well-versed in the Hadith, it cannot be doubted that al-Khalil's main object in composing the Kitab al-'Ain was to serve religious literature[6].

It was not long after the composition of the Kitab al-'Ain that treatises and books on *gharib al-Hadith* (vocubulary of the Tradition) began to be compiled. A short critical account of the origin and development of this branch of Arabic literature, till about the end of the 6th century of the Hijra, has been given by al-Mubarak b. al-Athir in the introduction to *al-Nihaya fi gharib*

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1. Ibid., p. 2.
2. Ibid., pp. 11.17.
3. al-Fihrist, Discourse 11, Section 1.
4. Inba' al-ruwat 'ala anba' al-nuhat, vol. 1, p. 13.
5. The article on Abu'l-Aswad.
6. al-Khalil and his Kitab al-'Ain have been thoroughly discussed by Haywood, op. cit.

al-Hadith wa'l-Athar. Haji Khalifa, after having summarized it, has described partly its later development also. All these treatises and books explain the rare expressions found[1] in the traditions of the Prophet of Islam as well as those in the remarks of his 'Companions' and the 'Followers' and illustrate them with the early Arabic poetry, proverbs and idioms.

The earliest of these treatises was compiled by Abu 'Ubaida Ma'mar b. al-Muthanna (d. 208/13/823-28). He descended from a Jewish family of Bajarwan, a small place in Armenia. His father, al-Muthanna, was converted to Islam and settled down at Basra. Here Ma'mar learnt Arabic linguistics and Islamic Traditions and became throughly conversant with these subjects as well as with the history and geneology of the Arabs. Al-Jahiz considered him to be the greatest master of all the branches of Arabic literature during his time. Ibn Qutaiba and al-Mubarrad held that Ma'mar excelled specially in the history and the genealogy of the Arabs. Among his eminent students were Abu Nuwas the poet, Qasim b. Sallam, the biographer, and Abu Hatim of Sijistan, the Traditionist. In spite of the wide knowledge of Arabic poetry, Ma'mar, however, could not recite it correctly, nor could he read the Qur'an properly.

Faḍl b. Rabi called Ma'mar from Basra to Baghdad, honoured and respected him, and asked him to recite some poems, and enjoyed and appreciated what was recited. Ibrahim b. Isma'il, the secretary to the minister, who was present, asked Ma'mar to explain the use of such expressions in the Qur'an the exact significance of which was not known to the Arabs, e.g., "ru'us al-shayatin" (the heads of the Satans). Ma'mar replied that the Qur'an had followed the usages of the Arab poets in this respect. Imra'u ul-Qays, for example, he said, referred to the tusks of the demons (anyab al-aghwal) in one of his poems

There was strong rivalry between Ma'mar and al-Asma'i. Both of them were great scholars. Each of them made distinct contribution to Arabic literature as is evident from the list of their books given by Ibn al-Nadim[2]. Al-Asma'i was more cultured and

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1. Kashfal-zunun, Vol. p.p. 322-32.
2. *al-Fihrist*, Leipzig, 1871, p.p. 53-56.

better equipped in the art of discussion, but Ma'mar possessed more sarcastic humour and a sharper tongue than his rival and, therefore, was dreaded and avoided by him. It has been related that once the servant of one of Ma'mar's host dropped soup on his clothes. The host apologized for it, saying that he would replace his clothes by ten garments, But Ma'mar replied: "it did not matter, because the soup contained no grease".

He was the first author to compose a vocabulary of the Traditions. It was very short. But it served as a model for the works on the subject, for more than two centuries.[1] Ma'mar composed about two hundred other treatises on Arabic linguistics and the history of the Arab tribes and their battles. A list of some of his works is given by Ibn al-Nadim[2] and Yaqut.

Almost simultaneously with Ma'mar, another linguist of Basra school, Naḍr b Shumayl (d. 203-4/819-9) composed another vocabulary of the Traditions. Unlike Ma'mar, Naḍr was an Arab and belonged to the Banu Mazin branch of the tribe of Tamim. Some of the members of this tribe had settled down at Marw after its conquest by the Arabs and Nadr was brought there. He was taken out by his father to Basra[3]. Here he was brought up and educated. He also lived with the Bedouins in the desert for a long time. There he acquired mastery of the Asiatic language and poetry. He studied Traditions with the competent Traditionists of his time. At Basra he acquired good reputation as a master and teacher of these subjects. Among his students were reputed Traditionists like Yahya b. Ma'in and al-Madini.

Reduced to extreme poverty, Naḍr had to migrate from Basra to Marw, where he settled down. Here he became rich. But he always lived like a poor man.

He was respected by the scholars on account of his learning and unimpeachable character. When he was leaving Basra for Marw, three thousand scholars, including Traditionists, lawyers and linguists, came to bid him farewell.

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1. *al-Nihaya*, vol. I, p. 4.
2. *al-Fihrist*, p.p. 53-54.
3. *Tadhkiratul Huffaz*, article on al-Nadr.

Almost simultaneously with Ma'mar and al-Nadr, al-Asma'i and some other linguists also compiled small vocabularies of the Hadith. Each of them made some additions to the work of his predecessors and all of them, except Abu 'Adnan, quoted the complete texts of the Hadith, leaving out the Isnads, and explained, illustrated and commented upon the rare expression found in them. They included in their treatises the sayings of the 'companions' and of the 'followers' and commented upon the unusual expressions in them also.

Far more important and comprehensive than all the Hadith vocabularies mentioned above is the vocabulary compiled by Abu Ubayd Qasim b. Sallam who worked on it for forty years. He collected materials for it, from all the available sources, written as well as oral. In it he put together 526 traditions of the Prophet, added to them their Isnads, arranged them under the names of the Companions, who narrated them, like the collection of the Traditions called the Musnad, explained the rare expressions in them and illustrated them with the early Arabic poems, proverbs and idioms. He also included in his book the important sayings and remarks of about forty-seven 'Companions' and of more than forty 'Followers' and explained them like those in the Traditions. It is one of the most important works on Hadith-Vocabulary. For a long time it was utilized and relied upon by the Traditionists as well as the jurisconsults and the linguists[1].

He was the son of a Greek slave of an Azdite Arab of Herat, with whom his father worked as a porter. He was born between 154 and 160 A.H.[2] He received his education in Arabic linguistics, Hadith and Fiqh at Basra and Kufa. He lived at Baghdad for some time, where he worked as a mu'adhdhin in a mosque and as a teacher, and delivered lectures on some of his books[3], which were attended by many eminent Traditionists[4].

He was at first appointed by Harthama, the governor of Khurasan, as a tutor of his sons, and later on by Thabit b. Malik, the governor of Tarsus, to teach his son. Thabit also

1. *Tarikhu-Baghdad*, Vol. XII pp. 403-15; al-Nihaya Vol. I p. 2.
2. *al-Fihrist*, p. 78
3. *ZDMG* vol. XVIII, p. 782
4. *Mujamu'l Buldan* vol. IV p. 162 ;

appointed him as a judge in Tarsus. He held this post for eighteen years. After this he attached himself to 'Abdullah b. Tahir, the governor of Khurasan, who recognized his scholarly attainments and encouraged him in his literary activities. He gave him handsome rewards and a large permanent pension, for the books which he composed and presented to him. Once 'Abdullah was asked by his friend, Abu Dulaf, an eminent general and *amir* and also a scholar of some merit, to send Abu 'Ubayd to his newly-founded town, al-Karaj, to keep his company for two months[1]; Abu 'Ubayd went to Abu Dulaf who enjoyed his company very much and offered him thirty thousand dirhams at the time of his departure. But Abu 'Ubayd refused it, saying that he lived in the company of a man who had made him free from the need of any help from any other quarter. When he returned to 'Abdullah' he granted him thirty thousand dinars Abu 'Ubayd accepted the gift and said: "O Prince, you have already made me so rich by your munificence, that with this money I would purchase weapons and horses and send [illegible]em to the border area. so that you might get rich reward from [illegible]od" In 214/829 Abu Ubayd went to Mecca to perform *hajj* [illegible] stayed there till he died at Mecca, or at Madina, in 223-224[illegible]83[illegible].

[illegible] c[illegible]posed more than twenty books and treatises, Ibn al-N[illegible] h[illegible] mentioned twenty of them, and I. A. 'Arshi has men[illegible]tw[illegible]ty-five of them[3] in his introduction to the *Kitab al-Ajnas*[4]. [illegible] b[illegible]ks are valuable. But perhaps the most valuable of them [illegible] *al-Musannaf*, to which he attached great importance[5]. [illegible]obably his earliest work. According to al-Zubaydi, it [illegible] Abu 'Ubayd's comments on seventeen thousand nine [illegible]d s[illegible]venty unusual Arabic expressions[6].

[illegible] *[illegible]al-Amwal*, according to Ibrahim al-Harbi (198-285/[illegible]9[illegible] is [illegible]e weakest of his works.[7] But according to others it is

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[illegible] *[illegible]uldan*, vol. iv, p. 249
[illegible]*ib*, vol. vi, p.p. 162-6; Tarikhu Baghdad, vol xii, p.p, 403-16
[illegible]. 71.
[illegible]*ib*, vol. vi, p. 166.
[illegible]4-65.
[illegible]*ghdad*, vol. xii p. 413, *Tahdhibut Tahdhib*, vol. viii, p. 316.

the best book on Islamic Law of taxation. It is a mine of information concerning the Islamic system of taxation on various kinds of commodities and shows Abu 'Ubayd's wide and deep knowledge of the subject[1].

He based all his works on some earlier books which he greatly enlarged and improved upon. He based his *al-Gharib al-Musannaf* on the work of a Hashimite author, and his *Gharib al-Hadith* and *Gharib al-Qur'an* on the works of Ma'mar. In his *Ma'ni'l Qur'an*, he brought together what was compiled by Ma'mar, Qutrubi and others and added to them their Isnads and a good deal of the results of his own researches.

Ishaq b. *Rahuya* (Rahawaih) observed : "Abu 'Ubayd was a greater scholar than Ahmad b. Hanbal and al-Shafi'I. Hilal b. al-'Ala of al-Raqqa is said to have remarked : "God showed his greatest kindness to us, through four scholar : (i) through al-Shafi'i, who laid down the foundation of Islamic law on the basis of the traditions of the Prophet ; (ii) through Ahmad. b. Hanbal, who held out till the end against the cruelty of al-Ma'mun ; (iii) through Yahya b. Ma'in, who protected the traditions of the Prophet against forgery ; and (iv) through Abu 'Ubayd, who explained the difficult expressions in the Traditions and without whom people would have committed mistakes with regard to them". His command over all the branches of Islamic literature has been generally acknowledged. His zeal for literary work cannot be denied. He divided his nights in three parts. In the first part he offered prayer, in the second part he slept and in the third part be did literary work. His piety and truthfulness have been admired by all those who have written about him. He was neither vain nor irritable. When he was told that he had committed more than hundred and twenty mistakes in *al-Gharib al-Musannaf*, he calmly replied that it was not such in a book in which ten thousand errors were explained, and added that perhaps if he and the critic discussed these mistakes together, he might be

1. Kurd Ali's, *Kunuzul-Ajdad*, p. 70.

occuring in the Qur'an and the Hadith, out of the works of the previous writers. He added to them many more by his own investigation, and arranged them in alphabetical order. This book is more comprehensive and easier to consult than all the previous vocabularies. Therefore, it became more popular than all the previous works on the subject.

Al-Fa'iq of al-Zamakhshari also lost its position after it. For al-Zamakhshari had arranged the whole or part of the Traditions alphabetically and explained all the rare expressions in them, under the root of one of them. Many of them were, therefore, included under entirely different roots. In fact, the arrangement of the various roots of words in *al-Fa'iq* is extremely confusing[1].

Al-Harawi had also, however, missed a large number of such of the rare expressions as were found in the Qur'an and the Traditions as needed explanation. Abu Musa Muhammad b. Abu Bakr of Isfahan (d. 581/1185) compiled, therefore, a supplement to the book of al-Harawi. These two books supplied a very large part of the needs of the students of the Qur'an and the Hadith. But they did not include many of the rare expressions used in the Sahih of al-Bukhari and of Muslim and many of those in other important Hadith-collections.

Abu'l-Sa'adat Majd al-Din al-Mubarak b. al-Athir, therefore, extracted the vocabulary of the Traditions only out of the works of Harawi and al-Isfahani, made considerable additions to them by his own study of the various important collections of the Traditions, explained them on the lines of his two main sources, and compiled them in his book *al-Nihaya fi Gharib al-Hadith wa'l-Athar*. In its introduction, he gave a short critical account of all the important previous works on the subject. It is on this book that the above remarks are mainly based.

Al-Mubarak b. al-Athir was an excellent scholar. He combined the wide knowledge of Arabic literature and linguistics with that of the Qur'an, the Traditions and Islamic law. He was well-versed in the biographies and the character of the Traditionists. He possessed

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1. Haywood, op. cit pp. 105-6

critical knowledge of the genuinness and of the defects of the Traditions. He wrote books on all these subjects. These books were well-known at al-Mausil and other places.

He was born at al-Jazira in 544/1149. He studied the various branches of Arabic literature with the reputed masters of them, at various centres of learning and settled down in 565 A.H. at al-Mausil where, at first, he delivered lectures on Islamic subjects. Afterwards he was appointed to responsible posts at al-Jazira by the Zanji chiefs and Sultans. During the reign of Nur-al-Din Arsalan Shah I, he rose to an important position in the Zanji-Sultanate. The Sultan frequently visited him at his residence and consulted him about important affairs of the state. He offered him, several times, the post of the minister of the state. But he always refused it in spite of protests by his father and brother. Indeed, once he was actually appointed as a minister. But when he came to know of it, he wept bitterly. The Sultan having come to know of his grief, went to his residence, excused him from the post and consoled him. About the end of his life he became invalid and was unable to move about. It was during this period that he composed most of his books. He endowed his house and all his properties for the mystics. He died in 606/1210[1].

He was a versatile writer. He wrote several books not only on Islamic subjects but also on arithmetic. His important books are *Jami' al-usul li Ahadith al-rasul* and *al-Nihaya fi gharib al-Hadith wa'l-Athar*.

In the *Jami' al Usul*, which is in ten volumes, he collected the Traditions contained in the six canonical works, in the alphabetical order of their subject matter, explained the rare expressions found in them, gave critical accounts of their transmitters and pointed out all that was necessary in connexion with the particular Traditions. Yaqut has remarked that "he was obsolutely certain that on Hadith no book like it was ever written nor shall it be ever written"[2].

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1. *Irshad-al-Arib*, vol. VI, p. p. 238-9 ; Wafayatul *A'yan*, the article on Abul-Sa'adat al-Mubarak.

In *al-Nihaya*, which is in four volumes, he arranged about four thousand and fifty rare expressions found in the Traditions. He put the letters of increase under the letter of the roots to which they are added, as it has been explained by him at the end of the introduction to the book.[1]

Al-Nihaya is the most important, most useful and most popular vocabulary of the Traditions. Ibn Manzur, who has criticised it in the introduction to his *Lisan al-'Arab*, has also admired it, saying that its author illustrated excellently the rare expressions contained in the Qur'an and the Hadith and surpassed all the limits in this respect. J A. Haywood has remarked : "All in all, *al-Nihaya* is a most efficient book within its limited scope'.[2]

Simultaneously with the works mentioned above, as well as after them, were composed a large number of books on the *gharib al-hadith*. But the works mentioned above form the landmarks in the history of its development. It is on the one or the other of them that the general plan as well as a large part of the contents of the later works on the *gharib al-Hadith* are based. They influenced the Arabic lexicographical works in general, in their plans as well as in the arrangement of the roots of the words according to their subject matters, followed by Ibn Sida in his *al-Mukhassas* at a much later date. Similarly, the alphabetical arrangement of the roots of the words was first introduced by Abu Bakr Muhammad b. 'Umar (d. 330/941)in his *gharib al-Qur*'an[3], and was followed by Ahmad b. Muhammad al-Harawi in his vocabulary of the Qur'an and the Hadith and was thoroughly utilised by al-Raghib al-Isfahani (d. 501/1108) in his vocabulary of the Qur'an before being consistently taken over by the Arabic lexicographers[4]. "It is perhaps significant that almost all the dictionaries so arranged were restricted to religious vocabularies. The system did not, then, affect the main stream of Arabic lexicography"[5], says Haywood. "Of course," he

1. *al-Nihaya*, vol. 1, p. 9
2. *Arabic Lexicography*. p. 108
3. Brockelman, geschichte der Arabiche literature Vol. I, p. 119.
4. Arabic Lexicography, p.p. 102-103.
5. Ibid p. 103.

adds "the alphabetical method was used by some vocabulary writers as well as lexicographers, like Ibn Durayd (d. 321/934), before al-Harawi and al-Isfahani. But they used it only partially. The earliest lexicography in which alphabetical order was used in its entirity, is the *Asas al-balagha* of *al-Zamakhshari*[1] (b 538/1144)."

Arabic *linguistics* and *lexicography*, as has been already remarked, originated and developed in connexion with the Islamic religion and its original sources. All the important philologists have emphazised the religious importance of the subject. Ibn Manzur has remarked that around the lexicography revolve the commandments of the Qur'an and of the Hadith[2]. Al-Suyuti has said that lexicography is a part of religion[3]. He has applied in his *al-Muzhir* the whole method and technique of the Tradition of lexicography.

The Arabs, however, gave serious consideration to the application of the alphabetical method to the lexicography and vocabulary in the early period of the history of Islamic culture. Khalil b Ahmad (d. 175/791) discussed the importance of the alphabetical method in the introduction to his *Kitab al-'Ayn* But he changed the order of the Arabic alphabets on account of philological considerations. After him, Abu Bakr Muhammad b. al-Hasn b. Durayd discussed the matter further. He confessed the greatness of Khalil as a lexicographer, but he discarded his theory, introduced certain other changes in the order of the alphabets and compiled his *al-Jamhara*, mainly on the basis of the alphabetical order of the radical letters in the words. Al-Zamakhshari also composed his *Asas al-Balagha* entirely on the basis of the commonly accepted order of the radical letters.

Among the compilers of the vocabularies, Abu Bakr Muhammad of Herat, Abu Musa Muhammad b. Abu Bakr of Isfahan and Majd al-Din Mubarak b. al-Athir used alphabetical method in their works. In fact, the alphabetical method had been in use among the Arabic writers since the 9th century. Imam Bukhari (d. 256/873) used it in a part of his Sahih. It was also used in the *Kitab al-Du'afa al-Saghir*, as well as in the *Kitab*

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1. Ibid, p. 101.
2. Lisanul-Arab, Introduction.
3. al-Muzhir, vol. II, p. 157.

at-Du'afa' wa'l-Matrukin and after them a large number of biographers used it in their works[1].

But it is not correct to say that the European scholars began to use the alphabetical method long after the Arabs[2], for it has been shown that in the *Corpus Glossary* which is believed to have been written about 725 A.D. and has over 2,000 entries, alphabetical order has been observed upto two initial letters[3] ; and in a glossary of the 10th century (British Museum, 3376) the alphabetical arrangement has been carried as far as the third letter[4]. It cannot be said with certainty, whether the Arabs or the Europeans were the first to use the alphabetical arrangement in their vocabularies and lexicographical works. But there is no doubt that Haywood has rightly remarked that "the truth is that in lexicography—as in many other fields—the Arabs occupy a central position both in time and space, between the ancient world and the modern, between the East and the West"[5].

The influence of Arabic *linguistics* and *lexicograyhy* on Hebrew and Syrian linguistics and lexicography cannot,however, be doubted. The earliest Hebrew lexicographer, Sa'diya b. Yusuf (892-942 A.D.), who was the founder of the scientific activities in Judaism, wrote in the introduction to his dictionary that the works of the Arabic authors served him models for his book. "It is significant", says Haywood, "that the terminology of Hebrew grammar—even to the vowel names—is to a great extent borrowed from Arabic." In Syriac grammar and lexicography also there are unmistakable signs of indebtedness to Arabic grammar and lexicography[6].

Like the linguistics and the lexicography many other branches of Arabic literature, like history, geography, scholastic philosophy etc. originated and developed out of the study of the Qur'an and the Traditions.

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1. *The Sunsan* of al-Tirmidhi 'ed. by Ahmad Muhammad Shakir, Cairo, 1938, p. 47-58.
2. Ibid, p.p. 44-46.
3. *A survey of English Dictionaries*, London, 1933 p.p. 89.
4. The Romans Lectures, Oxford, 1900, p. 12.
5. Arabic Lexicography, p. 2
6. Ibid, p. 121.

Lecture—II

SECULAR SCIENCES

It is a peculiar phenomenon of the history of the nations that an ignorant people ill-equipped with war materials and without any resources, whose sacred book and leader condemned aggression in the strongest terms, was forced by circumstances to measure sword with two most powerful states of the time, simultaneously, and defeated each of them. They entirely neuteralised one of them and secured the possession of some of the most prosperous provinces of the other.

These were the Arabs of the 7th century. They not only conquered several countries and continents in a short time, but also acquired from the conquered peoples, their arts and sciences and soon excelled in them, tested their correctness, introduced considerable improvement in them, and spread them far and wide. The sciences and the arts thus produced by the United efforts of the Arabs and the non-Arabs and the Muslims and the non-Muslims, in the garb of Arabic language and under the supreme guidance of the Arab Caliphs and governors and the Muslim noblemen, are known as Islamic studies.

These studies represent the minds and cultures not only of the Arabs, but of all the thinking people of the medieval period. The striking features of this vast and varied literature is: (1) the boldness of conception and their straight-forward, clear and exact expression, (2) a sympathetic approach and assimilation of the cultural attainments of the previous nations and their critical appreciation, (3) a sincere attempt for a critical study of the natural phenomena and (4) the application of the inductive method to them for the sake of their scientific interpretation.

Most of these peculiarities of Arabic literature can be abundantly illustrated by the pre-Islamic poetry itself and may be easily discerned by those who may take the trouble of perusing "*The Ancient Arabian Poetry*" of Sir Ch. Layall or the English translation of the *Mufaḍḍaliyát* by the same great Arabist. The Arab character of expressing his mind boldly, fearlessly and clearly has been recognised by all those who have made a study of Arabic

literature. The Arab told his chief plainly, "If you act discreetly as a chief should, you will lord over us, but if you are a prey to pride, go and be proud." "The Arabian Ode", says Layall, "sets forth before us a series of pictures, drawn with confident skill and first hand knowledge, of the life its maker lived, of the objects among which he moved, of his horse, his camel, the wild creature of the wilderness, and of the landscape in the midst of which his life and theirs was set ; but all, however loosely they seem to be bound together, are subordinate to one dominant idea which is the poets unfolding of himself, his admirations and his hates, his freedom and the prowess and the freedom of his spirit[1]. "It is a poetry", remarks Nöldeke, "which makes it, its main business to depict life and nature as they are, with little addition of phantasy".[2]

These features of Arabic literature, however, are found in its Islamic theological branches also. The Quran and the Traditions abundantly show them. The boldness of numerous principles clearly and repeatedly preached in them must be recognised even by the superficial students of the Book as well as of the Tradition. Let us think of the life led by the people of Arabia and its adjacent countries, under the Persians and the Romans, and of their social, political and spiritual ideals, and then ponder over the preachings of the Quran and the Traditions : that man occupies the highest position in the universe, and every thing else including the forces of nature has been created for his sake, and he should not bow down before any of them but should try to harness and control them ; that man is created for service (of God) ; that all men have one common origin ; that they are all equal and no nation or individual has any inherent superiority over another ; that man is essentially good and all his evils are due to bad association and improper guidance ; that the ideal pious life is not that of devotion in lonely quarters cut off from human society, but that of purity within human society etc. These are only a few of the bold revolutionary principles which have been repeatedly, clearly and unequivocally preached in the Quran and the Traditions. The respectful recognition of all the true previous prophets, the acceptance of their principal teachings as well as those of the earlier books and other similar statements contained in the Quran show the sympathetic

1. Charles James Layall, Ancient Arabian Poetry, xviii
2. Noldeke, cit. Layall. op. cit, p. xviii

appreciation of the attainment of the past ages, whereas the stress laid on the observation of the natural phenomena and the repeated reference to past peoples and their sufferings on account of their evil deeds gave a lead to the method of study based on facts and not on mere fantasy and speculation. Great efforts for correctness and exactitude, however, is particularly displayed in Tradition literature.

It is in connection with these studies that several other branches of Arabic literature originated and developed. Biography, History, Law, Jurisprudence, Lexicography etc. all originated and developed in the beginning in connection with study of the Quran and the Tradition. But the most important branches of literature which originated and developed in this connection are the sciences of "formal" and "material" historical criticism which are known as *Ilmur-Riwayāt* and *Ilmud Dirayat*. These sciences lay down the methods and rules which should be observed in handing down and in recording and preserving the historical reports. These Arabian sciences, I think, are unique in the literature of the world. But unfortunately they have not received that attention from the modern Arabists, and critical scholars which they so richly deserve.

The same care and caution which characterised the theological literature in Arabic was also shown with regard to the works on exact sciences. This branch of Islamic studies originated in the Umayyad period. But it took a definite methodical form under the early Abbasids, Since the very early part of the Abbasid period it appears to have been the rule that the translation of the works on technical and exact sciences from Greek, Sanskrit and other languages should be taken up only by such scholars as might be well-versed in their subject matter. We find for example that the Greek and Indian Medical works were translated into Arabic by scholars like Bitriq (?), by his son Yahya, by Stephen, and by the experts in Indian systems of Medicine respectively. Similarly the Mathematical works were translated into Arabic by Mathematicians like al-Fazari and Thabit b. Qurra. The translation of a work done even by a competent translator of recognised merit, if he was not a specialist in the subject matter of the book, was revised and corrected by a specialist. A book on Mathematics translated by Ḥunayn b. Isḥâq, for example, was revised by Thabit b. Qurra

But in spite of the technical knowledge of the translators, the Arabic translations of the Greek works rendered in the early Abbasid period have been criticised by the later Arabian authors themselves, besause of the wrong system adopted by these translators. "John the son of Betriq and Naima of Emessa," remarks Bahaud-Din in his *Kashkul*, "took into account every word of the original text and replaced it by its Arabic equivalent." "This was not," he continues, "a sound method, for firstly Arabic equivalents could not be found for all Greek expressions and therefore a large number of Greek words had to be used by them in the translations, and secondly because of the great difference in the grammatical construction of sentences in the two languages. Over and above all this the idiomatic and metaphorical expressions which are so largely used in every language, could not be properly translated according to this method".[3]

This system of translation was, therefore, soon overhauled. and many of the early translations were either revised or translated afresh.

The important translators of the new school were Hunayn b. Ishaq for medical books, certain members of his family for Mathematical works, and al-Farabi for philosophical works. They revised many of the early translations and translated many other works form Greek and Syriac languages into Arabic, which were not translated before them.

They have been credited by all the modern competent critical scholars with great care and caution in their difficult literary task. Dr. Max Simon, who has published the Arabic translation of Galen's Anatomy, books 9-15, and compared them with their original Greek text, such parts of it as were now extant, makes the following remark on the merit of the translation by Ḥubaysh, the nephew of Ḥunayn b. Ishaq :

"He has endeavoured to translate all that is essential in the text. Of course he has dealt with the conjunctions freely, very freely, indeed. At any rate he has taken the trouble to convey all the component parts of a sentence including the Grammatical ones

3. Kashkul, Bulaq, 1288 A.H., p. 191.

in some form or other i.e. he has followed a principle which a modern translator also may follow if his aim be a translation faithful to the sense. It is more than a purely literal translation and presupposes familiarity with the nature of the subject." "On the whole," continues Dr. Simon, "the Arab has thoroughly succeeded in his object."[4]

The colophon of the Ms. on the basis of which Dr. Simon edited the Arabic text, shows that the translator had used three copies of the Greek text together with one copy of the earlier Syriac translation of it. This shows the great care and caution taken by the Arabic translator in connection with his work. The same high tribute has been paid to the Arabic translators by other competent authorities on the subject also. Professor E. G. Browne, for example, who had made a careful study of the subject, pays high tribute to the Arabic translators in his Lectures on Arabian Medicine, whereas he finds serious faults with the Latin translations of Arabic Medical Works done in the last century.

An interesting example of the efforts of the Arabic scholars for scientific exactitude is supplied by the history of the translation of the great work of Dioscorides on plants. The work had been translated into Arabic at first at Baghdad by Stephen, as Ibn Abi Uṣaybia relates on the authority of Ibn Juljul. But this translation was very defective for many of the plants mentioned in the book could not be identified by the translator ; he just borrowed and utilised their Greek names without making any effort to identify them. When a copy of it was brought to Spain it could not be fully utilised either by the botanists or by the physicians. In 337 A.H./948 A.D. Romanus, the emperor of Constantinople, sent to 'Ābdur-Raḥmán III (al-Nasir) of Spain, rich presents in which was included an illustrated copy of the book of the great Greek botanist. 'Abdur Raḥmán wrote to the Roman emperor requesting him to send to him some one well-versed in Greek language who might instruct the Amir's employees in that language. A monk named Nicholas was sent to Spain in the year 340 A.H./951 A.D., a council of eminent physicians and botanists of Spain was appointed to decipher and identify the plants which could not be

4. Anatomie des Galen, vol. 1, Int. p. 45.

identified by Stephen, the earlier translator. They sat together with Nicholas and discussed with him the doubtful plants and identified them with the help of the Greek Monk. Only a few (12 or so) of them remained unidentified".[5]

The same keen effort after scientific truth and exactitude characterises the independent technical scientific Arabic literature also. It began to develop from the end of the 8th century of the Chiristian era when al-Rashid according to the suggestion of Yaḥya, the Bermakid, got astronomical instruments prepared by able expert artisans and sent out Yaḥya b. Abi Manṣúr and other Astronomers to make scientific observation of the celestial phenomena and test the theories of the Greek writers on the subject. They produced as the result of their experience the table known as *al-Zijul Musta'mal* i. e. the Verified Tables. Sind b. Ali made other similar observations in 832 and 833 A.D. Again al-Ma'mún sent out a group of Astronomers in order to measure the degree of the Meridian. They went to the North just upto the point where the altitude of the pole varied by sixty minutes and discovered the value of the terrestrial degree. After this a very large number of observations were made by various scholars, at different places. Banu Musa, Moḥammad b. Jábir, al-Battáni, the results of whose observations have been published by Nallino, Abul-Wafá of Buzján, Ibn Yúnus of Egypt, al-Zarqáli of Spain, and Naṣiru'd-Dín al-Ṭúsi, are only a few of the Arabic writers on the subject who introduced great improvements in the Greek theories in the field of Astronomy, Mathematics and Geography, on the basis of their own observation of Natural Phenomena. Sedillot and Nallino have done important researches in these branches of Arabic literature. But it is the French Mathematician and Arabist M. Sedillot, however, to whom we are greatly indebted for his wide and penetrating study of them. He has summarised the results of his continuous, long, patient, hard work in his Histoire des Arabs in which he has pointed out their definite discoveries in these sciences, the credit for many of which has been wrongly given to the modern European scholars.

In the field of Chemistry, Professor Julius Ruska of Heidelburg University, who has done admirable work on the history of the

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5. C. Elgood, Medical History of Persia, pp. 113-15

subject and whose monographs on Khálid Yazíd and Ja'far al-Sádiq, show his great ability for acute scientific criticism, has paid high tribute to Abu Bakr Zakariya al-Razi, in his article on Razi's *Kitábu Sirri l-Asrár* (The book of the secret of secrets). He says that the book supplies the missing link between the ancient alchemy and modern Chemistry. It is a complete systematic first class text-book on old Chemistry. The author has divided the book in several Discourses dealing with substances instruments and processes. In this book, instead of theologico-mystical speculation, experiment and chemical technique is given the greatest importance. In it the author shows his great enthusiasm for experiment and complete confidence in final result. This is a feature which is entirely wanting in the earlier literature on the subject.

Al-Razi's works on medicine also, however, show the same objective approach of the subject. His *Magnum Opus* on this subject, al-Ḥáwi, has a particular section in which he describes 25 of his cases with all clinical details. This is extremely rare in the earlier medical literature.

In the branch of Opthalmology, however, Dr. Julius Hirshburg in his Gescht der Opthalmology dealing with that under the Arabs has brought to light the independent achievement of the Arabic writers in this field. As a matter of fact every branch of science and literature in Arabic on which thorough sympathetic research has been done, has shown that a good deal of independent additions have been made to the subject by the Arabic authors.

The same is the case with the geographical literature of the Arabs, according to V. V. Barthold "it is the most valuable monument of Musalman culture of the 9th and the 10th century." Some of their historians like al-Ya'qúbí and al-Mas'údi, and all their geographers have handed down valuable information which are wanting in the earlier works on the subject. The earliest maps and astronomical calculations, which were made under the guidance of al-Ma'mún in the 10th century as well as the researches of Abu Zayd al-Balkhi were endorsed by al-Istakhrí and were confirmed by the later writers.

The Arabic geographical works, however, contain the description of all the countries of the Muslim world from Spain to

Turkistan and the Indus as well as of those visited by their authors. They describe the important towns of the various countries and their physical features and climate, their natural and industrial products, the cultivated and waste land as well as various particulars with regard to their inhabitants.

The earliest Muslim geographer was the Persian Ibn Khurdazbih. His grand father who was a Zoroastrian had accepted Islam, and his father was for sometime governor of Tabaristan. He himseif was appointed as a postmaster in the province of Jibal. He wrote a good book on the Roads and the Countries. In it he has described the postal stations and the taxation in each province.

He was followed by many other geographers belonging to the eastern and western parts of the Muslim world. But the greatest of them Yáqút b. Abdalla. He was Greek by birth, was taken as a captive in his childhood, and sold at Baghdad to a merchant who dealt among other things in books also. He got him carefully educated in all the sciences in vogue at that time, associated him in his business and sent him out on long journeys in connection with his work. He visited various distant places some of which served as important business-centre between India and Europe. Before the death of his master he secured his freedom, and obtained his livelihood by copying and selling manuscripts. He wanted to settle down at Marw which was then an important centre of Islamic culture. He was highly impressed by the sweet benevolence and attractive manners of its inhabitants and was particularly charmed by its several libraries of which he speaks in most impressive terms. But having encountered the Mangols in 1219, he fled on account of their fear, from place to place "naked as he would be raised on the day of judgement" and at last he died at Mausil in 626 A. H. detailed account of interesting adventurous life is given by Ibn Khallikan in his charming valuable biographical dictionary.

Among the several important books left by him is his great Geographical Dictionary, the *M'ujamu'l-Buldán*. It is described by Mr. Le Strange as "a storehouse of geographical information the value of which it is impossible to over-estimate". It is extremely

rich in detail and in parts it is very poetic. Yáqút first gives the description of the towns and of the province in alphabetical order, and then adds the biographical notices of their illustrious personages. The book contains many beautiful rhetoric passages. One of them is in the notice of the Valley of Bewa'n. But the poetic character of such passages do not affect the quality of precision of the book. "It is this quality" says Carra De Vaun, "which does the greatest honour to the culture of Islam."

The Arabs made not only great progress in Descriptive Geography, but also corrected many of the mistakes of Ptolemy and others in the theoritical part of Geographical science. They found out correct longitudes and latitudes of many places, and performed very delicate observations in order to find out the correct measurement of the arc of the meridian.

They were also masters of Nautical Geography and science. They had thorough knowledge of the Red-Sea and of its western and Eastern coasts and of ports, of the Persian Gulf, of the Indian Ocean and of the Indo-Chinese Archipelago, piloted ships along their ancient routs for several centuries and made valuable contribution to Nautical Sciences. It was an Arab captain, Májid b. Al-Májid of Najd in central Arabia, who showed a map of the entire Indian littoral to Vasco De Gama and personally piloted the portuguese ship from Malindi to Calicut. It was he who made known to the Portuguese the direct sea-route from African port to India.

As a matter of fact during the middle ages several of the Arabian coastal towns like Basra, Oman, Sihr, Aden, Masqat etc. served as important ports.

The Arabian ships sailed under the direction of experienced Arab Captains of established reputation having strong keen sense of duty towards their passengers, who consisted of officers, merchants, sailers and other classes of people of different nationalities. The merchandise and provisions which they carried were of immense value.

This perfect mastery of the various branches of Nautical Sciences and of their knowledge of the various sea-routes and ports

through which they passed is abundantly shown by the several books and treatises on these subjects by Shihábuddin Aḥmed b. al-Májid of Najd in central Arabia, and by Sulaymán al-Mahri, which are preserved in *Bibliotheque Nationale* of Paris and were published by M.M Gabriel Farrand and Gaudefroy. These works are of great importance not only by themselves but also because they yielded permanent influence on the later development of Nautical Science.

The father and grand father of Ibnu'l-Májid were great captains and masters of Nautical Science. They left certain treatises on the subject. Ibnu'l-Májid describes them as "lions of the sea" and admires them a good deal. He says "My grand-father navigated the ships on the Red Sea through its routes to the coastal towns leading to Mecca and knew these routes precisely and in detail. No one equalled him in this respect. My father inherited the nautical knowledge of my grand father. I renewed their experience during the last forty years and made the necessary corrections in the scientific works of these two great Captains. I have put down the results (of my experience) and laid down principles and facts which are not to be found together anywhere else. They may be found scattered in different works".[6]

It appears that they had great reputation among the Arab sailers for several generations. According to Richard F. Burton who visited Aden in 1854, "the Arab mariners of this period regarded Shaykh Májid as a saint and inventor of compass. They recited his *Fatiha* before entering into deep sea".[7]

The Arab sailers had produced several treatises on Nautical Science particularly during the 10th century. But unfortunately all of them are lost. But Ibnu'l-Májid refers to them with appreciation. He says that in the 10th century there lived three celebrated mariners : (1) Muḥammad b. Shaddán, (2) Sahl b. Abán and (3) Layth b. Kahlán. They composed in prose, a guide for the sea. Ibn Májid has criticised this treatise but he says that they found out new and nearer sea-routes from Siráf to Khurasan. He has also mentioned several other captains who composed

6. Kitabu'l Fawaid, Paris Ms. No : 2292, ff 78a-b.

7. Richard F. Burton, First Foot steps in East Africa. vol, I p. 2-3

treatises on Nautical Science. This shows that Arabic literature on the subject had already developed considerably. But unfortunately it is entirely lost.

Ibn'l Majid pays compliments to all his predecessors in the field, for what they attained. But he says that all of the earlier works are out of date now in the 15th century. All that was of any utility in them has been included in his own works. "Whatever I have written" he says, "is based on actual experience. There is nothing in it which is not verified by experience." He claims that every page of his book is more exact and useful than all that was written before.

The Paris manuscript of the work of Ibnu'l-Májid consists of two parts : Nos 2292 and 2559. One of them consists of 19 treatises and the other of 13 booklets. They have been edited and commented upon by Gabriel Farrand in three volumes. Some of these books are in poetry and some of them are in prose. The most important of them is *al-Ḥa'wiya* (The Inclusive). It is a short treatise on the principles of Nautical Science. It contains large amount of materials on the subject. It deals with (i) the signs indicati the nearness of the shore ; (ii) the mansions of the moon ; (iii) the wind : (iv) the chronology ; the law of the wind. They are followed by the description of the sea-routes– the routes to coasts of Arabia, to Western India, to Bengal upto Java, to Formosa and to China ; the distances from Arabian coasts to those of Western India, the latitudes of the ports of Indian Ocean. The discussion of these subjects shows a thorough practical knowledge to the countries referred to.

Another important book of Ibnu'l -Májid included in the Mss. mentioned above, is *Kitábu'l-Fawa'id.* (The book of Utility). It is dated 1490 A.D. and according to the editor. is the maturest of the author's works. It is divided into 12 chapters. They deal with ; (i) The Origin of Navigation and the Magnetic Needle ; (ii) The Qualities and the Knowledge which the Pilots Must Possess ; (iii) Lunar Phases ; (iv) Points of the compass ; (v) The Geographer and Astronomers the Predecessors ; (vi) Sea-Routes ; (vii) Astronomical Observations ; (viii) Steering of Ships ; (ix) Description of Coasts and of Three Group of Pilots ; (x) Description

of the Nine Greatest Islands of the World : Arabia, Madagascar, Sumatra, Java, Formosa, Ceylon, Zanzibar, Bahrayn and Sokotra ; (xi) Monsoons and Navigation ; (xii) The Red Sea, Its Islands and Reefs.

The other works of Ibnu'l-Májid also show his mastery of Nautical Science and his thorough experience of the navigation in the Red-sea, the Indian Ocean as well as in the Chinese waters. His works serve as dependable mine of information regarding Nautical Science and its history.

More important than the discovery of a few technical principles, however, is the application of the inductive and objective methods to the scientific enquires instead of merely specultive principles, which had been the main drawback of the ancient scientific works. In this connection the services of the Arabic writers is of immense value.

"The Savants of the school of Baghdad", says Sedillot, "passing from the known to the unknown gave an exact account of the natural phenomena, so that the effects might be connected with their causes. They never accepted but what was demonstrated by experience. Such were the principles enunciated and followed by these masters. The Arabs of the 9th century had been in possession of this productive principle, which long after them, in the hands of the moderns, led to important discoveries".[8]

There is no doubt, that the utility of the positive inductive method was emphasised by the Arabic writers. Avicenna in his *al-Shifa* questioned the validity of deductive form of reasoning and raised the same objection against it as has been raised by the British Logician J. Stuart Mill. But Avicenna was too much influenced by the Greek thought to reject it altogether. We find, however, that three out of the four well known Inductive Methods are described with precision in the most popular book on Logic, the Sullamul-'Ulum of Muhibbulla of Bihar. These methods are also largely used in the Arabic works on Law and Jurisprudence especially in the Chapter on Qiyas or legal reasoning.

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8. L. A. Sedillot, Histoire Des Arabes, vol. II, p. 12

One of the important branches of literature, however, was that of Comparative Religion. "Surprising though it may seem, it is in Arabic that we find the first work on this subject" Says H.A.R. Gibb. He has mentioned in this connection the *Kitabu'l-Milal-wa'n-nihal* and the *Al-Fisal-fil-milal* of al-Shahristani and of Ibn Ḥazm respectively.

But the fact is that it is the Qura'n which laid down the foundation for the comparative study of religions. When it was revealed there were living in Arabia peoples professing several religions. Among them there were idol worshippers, Jews, Christians, Sabians, and Zoroastrians. The Qura'n refers to some of the beliefs and practices of each of them which differed widely from one another. But the Qura'n affirmed that they were due to misconceptions of the people professing them or the misunderstanding and misrepresentation of what was actually preached by their prophets.

The idol-worshippers held that their idols have influence on God, that the angels were His daughters and some of them held that after death, one has no more life nor will he have to account for his deeds in this world. The Jews believed that Moses was the first and last prophet, they made changes in the Old Testament, and disbelieved some of the prophets. Some of them considered Uzayr to be the son of God attributed great evils to Hazrat Maryam the mother of Jesus. The Christians believed that there were three Gods and Jesus was God's son ; they also introduced changes in the New Testament.

These and several other beliefs and practices of the above three groups af the Arabs are mentioned in the Qura'n. But it has not mentioned the beliefs and pratices of the Ṣabian and the Zoroastrians. But Ibn Ḥazm and Shahristáni have discussed in details their beliefs and practices.

According to the Qura'n all the prophets of every period belonging to different nations preached the unity of God, life after death and responsibility of the man for all his deeds and that all the prophets were true and God-sent. Sir W. Budge, who is a great authority on ancient Egypt, is of the opinion that the Egyptians

of the ancient period believed in the unity of God and their conception of Him was similar to that of the Jews. The statement of some of the Chinese scholars also shows that the ancient Chinese also believe in the unity of God.

From what has been said above on the basis of the Qur'an, it will appear that it laid down the foundation for the comparative study of religion.

Before the advent of Islam the believers in different religions were almost always at loggerhead with one another. Islam established amity and peace between them. It laid down that in matters of religion there is no room for compulsion. The peoples professing different faiths, therefore, lived together, under the Muslims, peacefully. They held religious discussion among themselves, the reference to some of which is found in Ḥadīth works. Some of the treatises written by the Christians in this connection are mentioned by Dr. Mingana in the introduction to his English translation of the *Kitāb'ud-Dīn wad Daula* (the Book of the Religion and the Empire) But the earliest book written in the defence of Islam against Christianity and Judaism is the above mentioned *Kitab'ud-Din-wad-Daula* which was written by 'Ali b. Rabban al-Tabari, in 855 A.D. at Baghdad. Several other books also were written on the subject. Ibn Ḥazm has written in the introduction to his book mentioned above, that there were several books written on the subject by different writers. Shahristáni also has written in the preface to his book that he had read the treatises of believers of different religions about them, and he wanted to put together their contents so that it might serve as a guide to its readers.

Ibn Ḥazm whose full name was Abu Muḥammad 'Ali Ibn Ḥazm, was born at Cordova in an influential family in 994 A. D. He was endowed with extraordinary ability. He acquired excellence in all the Islamic sciences at an early age, was appointed as a minister, and was accepted as the leader of the Záhiriya sect. But he was more interested in the scientific activities than in political career. He soon, gave up the post of the minister and devoted himself fully to the cultural activities. He was very often subjected to trials and tortures. But he is accepted as the most prolific muslim writer. He wrote 400 books in 80,000 pages. But

able to justify some of his statements[1] The traditions related by Abu 'Ubayd are included in the Sahih of al-Bukhari and in the *Sunan* of Abu Da'ud and al-Tirmidhi.

M. J. de Goeje, in his learned article on the *Gharib al-Hadith*, says that Abu 'Ubayd's memory was as good as that of any Arab narrator which was a matter of wonder. "Of his knowledge of Arabic grammer", writes de Goeje, "he could not be a judge. But as a grammarian he followed the school of Kufa" "The *Gharib al-Hadith*", the only book of Abu 'Ubayd which he had read he adds, "certainly showed his exactitude as well as his learning: but it did not show his originality[2]." Shaikh Kurd 'Ali says that the *Kitab al-amwal* shows Abu Ubayd's wisdom, his deep insight into the subject as well as his wide knowledge of it[3].

The *Gharib al-Hadith* of Abu 'Ubayd, however, did not deal with the whole of the wide range of its subject. Abu Abdullah Muslim b. *Qutayba* (213-276/828-889), therefore, wrote a large supplement to Abu 'Ubayd's work in which he followed his general plan and explained a large number of such traditions as were missed by him. Ibn Qutayba wrote in the introduction to his book that for a long time he was under the impression that Abu 'Ubayd's work completely satisfied the requirements of the Traditionists But its deeper critical study convinced him that he had missed a large number of the Traditions. He therefore, compiled its supplement in which he explained such Traditions as were missed by Abu 'Ubayd, on the lines adopted by him. He explained the Traditions more thoroughly and supported his interpretations by a larger number of authorities than his predecessor, and pointed out many of his mistakes. He also wrote an independent treatise on them. But he himself also committed many mistakes[4]. He expected however, that after these two books, there would be no more room for further investigation on the subject. But actually he had also missed a large number of such Traditions as needed explanation[5].

1. *Irshadul-Arib*, vol. VI, p. 163
2. Z. D. M. G. vol XVIII, p. 785.
3. *Kunuzul-Ajdad*, p. 70
4. *Fathul-Mughith*. p. 349
5. *al-Nihaya*, vol. I, p. 5.

This was realized by Abu Sulayman Ahmed al-Khattabi (319-388/931-998). He put together such of the Traditions as were missed by both Abu 'Ubayd and Ibn Qutayba, and commented on the rare expressions in them, according to their plan and standard. In the introduction to his book, he praised the work of his two predecessors and remarked, like Ibn Qutayba, that for a long time he had held that after their works, there was no need for any other vocabulary of the Traditions. But by the actual study of the Traditions he found that both of his predecessors had missed a large number of such of them as needed explanation. He compiled therefore, a supplement to their works according to their plan and standard. But, unlike Ibn Qutayba, he confessed that there still remained Traditions which he could not explain, and hoped that they might be collected and explained by some one who might be favoured by God with the ability to do so[1].

The book of Abu 'Ubayd and its two supplements were recognized as standard vocabularies of the Traditions and were depended upon by the Traditionists for centuries in spite of the fact that several authoritative linguists and Traditionists after them, like al-Mubarrad and Ibrahim al-Harbi and others, compiled after it, many small or big vocabularies of the Traditions. This was because most of them added little to what was collected by their predecessors and some of them were too voluminous to be easily available.

Abu 'Ubayd and his followers, however, had collected the texts of such Traditions as contained unusual expressions, gave their complete Isnads and explained, under each Tradition, such words as were generally unknown, without following any system in arranging their materials. They also did not mention the sources of the Traditions quoted by them. None of these vocabularies, therefore, could be utilized without due care and deep and thorough study.

These defects were realized by Abu 'Ubayd Ahmad b. Muhammad of Herat (d. 401/1010). He left out, therefore, the texts as well as the Isnads of the Traditions while compiling his *Kitab al-Gharibayn* and collected and explained the rare expressions

1. Ibid. vol I p. 6.

occuring in the Qur'an and the Hadith, out of the works of the previous writers. He added to them many more by his own investigation, and arranged them in alphabetical order. This book is more comprehensive and easier to consult than all the previous vocabularies. Therefore, it became more popular than all the previous works on the subject.

Al-Fa'iq of al-Zamakhshari also lost its position after it. For al-Zamakhshari had arranged the whole or part of the Traditions alphabetically and explained all the rare expressions in them, under the root of one of them. Many of them were, therefore, included under entirely different roots. In fact, the arrangement of the various roots of words in *al-Fa'iq* is extremely confusing[1].

Al-Harawi had also, however, missed a large number of such of the rare expressions as were found in the Qur'an and the Traditions as needed explanation. Abu Musa Muhammad b. Abu Bakr of Isfahan (d. 581/1185) compiled, therefore, a supplement to the book of al-Harawi. These two books supplied a very large part of the needs of the students of the Qur'an and the Hadith. But they did not include many of the rare expressions used in the Sahih of al-Bukhari and of Muslim and many of those in other important Hadith-collections.

Abu'l-Sa'adat Majd al-Din al-Mubarak b. al-Athir, therefore, extracted the vocabulary of the Traditions only out of the works of Harawi and al-Isfahani, made considerable additions to them by his own study of the various important collections of the Traditions, explained them on the lines of his two main sources, and compiled them in his book *al-Nihaya fi Gharib al-Hadith wa'l-Athar*. In its introduction, he gave a short critical account of all the important previous works on the subject. It is on this book that the above remarks are mainly based.

Al-Mubarak b. al-Athir was an excellent scholar. He combined the wide knowledge of Arabic literature and linguistics with that of the Qur'an, the Traditions and Islamic law. He was well-versed in the biographies and the character of the Traditionists. He possessed

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1. Haywood, op. cit pp. 105-6

critical knowledge of the genuinness and of the defects of the Traditions. He wrote books on all these subjects. These books were well-known at al-Mausil and other places.

He was born at al-Jazira in 544/1149. He studied the various branches of Arabic literature with the reputed masters of them, at various centres of learning and settled down in 565 A.H. at al-Mausil where, at first, he delivered lectures on Islamic subjects. Afterwards he was appointed to responsible posts at al-Jazira by the Zanji chiefs and Sultans. During the reign of Nur-al-Din Arsalan Shah I, he rose to an important position in the Zanji-Sultanate. The Sultan frequently visited him at his residence and consulted him about important affairs of the state. He offered him, several times, the post of the minister of the state. But he always refused it in spite of protests by his father and brother. Indeed, once he was actually appointed as a minister. But when he came to know of it, he wept bitterly. The Sultan having come to know of his grief, went to his residence, excused him from the post and consoled him. About the end of his life he became invalid and was unable to move about. It was during this period that he composed most of his books. He endowed his house and all his properties for the mystics. He died in 606/1210[1].

He was a versatile writer. He wrote several books not only on Islamic subjects but also on arithmetic. His important books are *Jami' al-usul li Ahadith al-rasul* and *al-Nihaya fi gharib al-Hadith wa'l-Athar*.

In the *Jami' al Usul*, which is in ten volumes, he collected the Traditions contained in the six canonical works, in the alphabetical order of their subject matter, explained the rare expressions found in them, gave critical accounts of their transmitters and pointed out all that was necessary in connexion with the particular Traditions. Yaqut has remarked that "he was obsolutely certain that on Hadith no book like it was ever written nor shall it be ever written"[2].

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1. *Irshad-al-Arib*, vol. VI, p. p. 238-9 ; Wafayatul *A'yan*, the article on Abul-Sa'adat al-Mubarak.
2 *Irshad al-Arib*, vol. VI. p. 241

In *al-Nihaya*, which is in four volumes, he arranged about four thousand and fifty rare expressions found in the Traditions. He put the letters of increase under the letter of the roots to which they are added, as it has been explained by him at the end of the introduction to the book.[1]

Al-Nihaya is the most important, most useful and most popular vocabulary of the Traditions. Ibn Manzur, who has criticised it in the introduction to his *Lisan al-'Arab*, has also admired it, saying that its author illustrated excellently the rare expressions contained in the Qur'an and the Hadith and surpassed all the limits in this respect. J A. Haywood has remarked : "All in all, *al-Nihaya* is a most efficient book within its limited scope'.[2]

Simultaneously with the works mentioned above, as well as after them, were composed a large number of books on the *gharib al-hadith*. But the works mentioned above form the landmarks in the history of its development. It is on the one or the other of them that the general plan as well as a large part of the contents of the later works on the *gharib al-Hadith* are based. They influenced the Arabic lexicographical works in general, in their plans as well as in the arrangement of the roots of the words according to their subject matters, followed by Ibn Sida in his *al-Mukhassas* at a much later date. Similarly, the alphabetical arrangement of the roots of the words was first introduced by Abu Bakr Muhammad b. 'Umar (d. 330/941)in his *gharib al-Qur*'an[3], and was followed by Ahmad b. Muhammad al-Harawi in his vocabulary of the Qur'an and the Hadith and was thoroughly utilised by al-Raghib al-Isfahani (d. 501/1108) in his vocabulary of the Qur'an before being consistently taken over by the Arabic lexicographers[4]. "It is perhaps significant that almost all the dictionaries so arranged were restricted to religious vocabularies. The system did not, then, affect the main stream of Arabic lexicography"[5], says Haywood. "Of course," he

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1. *al-Nihaya*, vol. 1, p 9
2. *Arabic Lexicography*, p. 108
3. Brockelman, geschichte der Arabiche literature Vol. I, p. 119.
4. Arabic Lexicography, p.p. 102-103.
5. Ibid p. 103.

[illegible] the alphabetical method was used by some vocabulary writers as well as lexicographers, like Ibn Durayd (d. 321/934), before al-Harawi and al-Isfahani. But they used it only partially. The earliest lexicography in which alphabetical order was used in its entirity, is the *Asas al-balagha* of *al-Zamakhshari*[1] (b 538/1144)."

Arabic *linguistics* and *lexicography*, as has been already remarked, originated and developed in connexion with the Islamic religion and its original sources. All the important philologists have emphazised the religious importance of the subject. Ibn Manzur has remarked that around the lexicography revolve the commandments of the Qur'an and of the Hadith[2]. Al-Suyuti has said that lexicography is a part of religion[3]. He has applied in his *al-Muzhir* the whole method and technique of the Tradition of lexicography.

The Arabs, however, gave serious consideration to the application of the alphabetical method to the lexicography and vocabulary in the early period of the history of Islamic culture. Khalil b Ahmad (d. 175/791) discussed the importance of the alphabetical method in the introduction to his *Kitab al-'Ayn* But he changed the order of the Arabic alphabets on account of philological considerations. After him, Abu Bakr Muhammad b. al-Hasn b. Durayd discussed the matter further. He confessed the greatness of Khalil as a lexicographer, but he discarded his theory, introduced certain other changes in the order of the alphabets and compiled his *al-Jamhara*, mainly on the basis of the alphabetical order of the radical letters in the words. Al-Zamakhshari also composed his *Asas al-Balagha* entirely on the basis of the commonly accepted order of the radical letters.

Among the compilers of the vocabularies, Abu Bakr Muhammad of Herat, Abu Musa Muhammad b. Abu Bakr of Isfahan and Majd al-Din Mubarak b. al-Athir used alphabetical method in their works. In fact, the alphabetical method had been in use among the Arabic writers since the 9th century. Imam Bukhari (d 256/873) used it in a part of his Sahih. It was also used in the *Kitab al-Du'afa al-Saghir*, as well as in the *Kitab*

1. Ibid, p. 101.
2. Lisanul-Arab, Introduction.
3. al-Muzhir, vol. II, p. 157.

at-Du'afa' wa'l-Matrukin and after them a large number of biographers used it in their works[1].

But it is not correct to say that the European scholars began to use the alphabetical method long after the Arabs[2], for it has been shown that in the *Corpus Glossary* which is believed to have been written about 725 A.D. and has over 2,000 entries, alphabetical order has been observed upto two initial letters[3]; and in a glossary of the 10th century (British Museum, 3376) the alphabetical arrangement has been carried as far as the third letter[4]. It cannot be said with certainty, whether the Arabs or the Europeans were the first to use the alphabetical arrangement in their vocabularies and lexicographical works. But there is no doubt that Haywood has rightly remarked that "the truth is that in lexicography—as in many other fields—the Arabs occupy a central position both in time and space, between the ancient world and the modern, between the East and the West"[5].

The influence of Arabic *linguistics* and *lexicograyhy* on Hebrew and Syrian linguistics and lexicography cannot, however, be doubted. The earliest Hebrew lexicographer, Sa'diya b. Yusuf (892-942 A.D.), who was the founder of the scientific activities in Judaism, wrote in the introduction to his dictionary that the works of the Arabic authors served him models for his book. "It is significant", says Haywood, "that the terminology of Hebrew grammar—even to the vowel names—is to a great extent borrowed from Arabic." In Syriac grammar and lexicography also there are unmistakable signs of indebtedness to Arabic grammar and lexicography[6].

Like the linguistics and the lexicography many other branches of Arabic literature, like history, geography, scholastic philosophy etc. originated and developed out of the study of the Qur'an and the Traditions.

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1. *The Sunsan* of al-Tirmidhi 'ed. by Ahmad Muhammad Shakir, Cairo, 1938, p. 47-58.
2. Ibid, p.p. 44 46.
3. *A survey of English Dictionaries*, London, 1933 p.p. 89.
4. The Romans Lectures, Oxford, 1900, p. 12.
5. Arabic Lexicography, p. 2
6. Ibid, p. 121.